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One of the last great manuscript Bibles now belongs to the United States

The Giant Bible of Mainz

by Robert Johnston Plumb

THE Giant Bible of Mainz, one of the last great manuscript Bibles of the Middle Ages, containing miniatures and illuminated borders of unsurpassed beauty, was presented to the nation by Mr. Lessing J. Rosenwald, philanthropist and collector of rare books, at a ceremony at the Library of Congress on April 4.

This was exactly five hundred years from the day on which the scribe began his task of forming letters, words, and columns as accurately as if they had been printed on a press.

Significant also is the fact that during the same year of 1452 and in the same German city of Mainz, John Gutenberg was engaged in printing his famous Bible —the first book in the world to be printed from movable metal type.

A comparison of the Gutenberg Bible and the Giant Bible, both of which will be on view through November 30 on the second floor of the main library building, will make it obvious that the printer re-created in movable letters the same kind of characters that was used in the Giant Bible and other manuscripts of that period.

It was as if the book artists of Mainz had a premonition that a new art of making books was about to come into being and pooled all their resources to produce the most beautiful book in the world to the glory of God and as a last great monument to the members of their guild.

That the art work in this book of books was never brought to completion, and that the Giant Bible was never used in public worship

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for any length of time, are facts that remain unexplained.

Description

The Giant Bible is in two volumes and is written in solemn Gothic liturgical letters on choice sheets of vellum 15¾ inches wide and 22½ inches long. The two volumes contain 244 leaves and 215 leaves respectively, and it has been estimated that this amount of parchment of the superior quality used in this book would require the purchase of 250 goat hides—proof that no expense was to be spared by the donor. The writing is in two columns of sixty lines to a page with extremely wide margins.

The text includes the canonical books of the Bible according to St. Jerome's version, with his prefaces. After the book of Nehemiah there follows the apocryphal Third Esdras; the Psalter is augmented by the Te Deum, the Magnificat, the Lord's Prayer, and the Apostolic and Athanasian creeds. There is also included, before the first psalm, a letter of Pope Damasus to St. Jerome, with his answer, and a poem attributed to them both, with other excerpts and letters. At the end of the epistles of St. Paul, before the Epistle to the Hebrews, the semicanonical Epistle to the Laodiceans has been inserted.

The first volume contains a wealth of initial miniatures of rare beauty, including the following subjects: St. Jerome in his study (see cut), St. Jerome with a messenger, the creation of the world, the crossing of the Red Sea, Moses sacrificing a lamb, the meeting of King Solomon and the Queen of Sheba, and King Ahasuerus and Esther. There are many initial letters outlined and partially decorated with gold leaf. There are beautifully decorated borders (see cut) and also incompleted ones.

The second volume contains initial letters drawn in outline and incompleted. Only the final leaves of this volume have completed initials, some with borders; but they are obviously by another and less skillful master than those in the first volume.

Relationship to Gutenberg Bible

The Giant Bible was produced in Mainz between April 4, 1452 and July 9, 1453—the same period when John Gutenberg was engaged in printing his forty-two-line Bible. At this time the city of Mainz had a population of not more than eight thousand, so that the number of persons engaged in the art of making books would have been small enough for each to know the others. Certainly any undertaking of the magnitude of the Giant Bible or of the novelty of a printed Bible would have been much talked about by members of the craft.

One of the most authentic biographers of John Gutenberg states that the printer worked on his printing equipment between 1450 and 1452 and that he did not actually begin his composition and

epistola beati Hieronimi presbiteri ad
ii de omnibus diuine hystorie libris

Capitis primum.
Rator Ambrosius
nuq michi munus
nola perferens de
tulit simul et sua
uissimas lucubra-
Duc a principio
amicorum fidem
probauit iam fide
et ueteris amicae
noua preferebant.
Jam cui illa
uicerdinio est. et
nno copulam. quam non uultus ut fi
non persona tandi cupidi. non subdo
ipsans adulans. sed de animo et diuinarii
ni studia conciliant. Legimus in
hystoriis quosdam lustrasse prouincias
idisse populos. maria transisse. ut eos
libros nouerant quam plurimi uterent
gosas. Menippeanus Varro. Sic Pla
si et Pythagam Tyaneum. Eunq; hoc
re quondam magna Grecia diuebant
sime peregrinum. Et qui scientia ma
e et parens. omnisq; doctrinas. Aegyptus
a personabant. fieret peregrinus atq;
es. malens alienis uerecunde discere qua
dere ingenere. Denique tamen Lucanus
o fugientes ocius persequitur. cupius a
i uenundatus. etiam tyrannis uindicatus
uctus cupiens uinctus et seruus. Tame
ilosophus manu emunxe se fuit. In
tamen lacteo eloquentie fonte manantis
is Hyspanie Galliarumq; finibus quos
misse nobiles legimus. Et quos ad con
one sui Roma non uocauit. urbis ho
ima perduxit. Habuit illa eras mul
mmodis sculis celebrandisq; miraculis
in tantum ingressi aliud eerum urbem que
Appollonius fuit ille magnus ut uulgus
fuit philosophus ut Pitagoras audit.
Persas. permeauit Caucasii. Albanos.
Massagetas. opulentissima indie regna
it. Et ad extremi Lanissimo Phison amp
nullo peruenit ad Bragmanas. ut ui
m tigone scribitur auro. et de Tanaidi fo
tem. inter penates discipulos. de nauis
nis. diem siderisq; cursu audiuit docente.
Elamitas Babilonios. Chaldeos.
Assirios. Parthos. Simos. Phenices.
Palestinos. ueteres Alexandriam. per
opiam. ut gymnosophistas et famosissi
bus mensis uterer insabulo. Inuenit ille
ne quod discere. et semper profitere
se melius fieret. Scripsit super hoc plu
octo uoluminibus philosophus
lium Secundum

Quid loquar de sancti hominis cum apostolus Paulus uas electionis et magister gentium. qui de ceteris non mediocribus laudabatur dicens. An experimentum queritis eius qui in me loquitur christus. Post damasum Iudaicum lustrauit affectum Hyerosolimam ut uideret Petrum. et mansit apud eum diebus quindecim. Hoc enim misterio edocendus et ad gentes futurus gentium predicator instruendus erat. Rursus post annos quatuordecim assumto Barnaba et Tito exposuerit eum apostolis euangelii. ne forte in uanum curreret aut cucurrisset. Habet ecclesia quid lateris energie nisi uanos actus. et in auris discipuli de auctoris ore transfusa forsan sonat. Iudee et Ecclesiarum Rodi oculum. et legerem illa Demosthenis uana quam adultus cum haberet. mirantibus cunctis atq; laudantibus sustinuit aut. Quid si ipsum audissem beatum sua uerba resonantem.

Et hoc dico. ad sit aliquis cui forsitan me tale quod uel possis uel uelis a me audire uel discere. Sed quo ardor tuus et dilectio studium tuum ubique nobis per se probari debeat. Ingenii quale et sine doctore laudabile est. Non quid mutemus sed quid ex uis consideramus. Nullus rem et ad formandi faciles. etiam si armatus et palestre assit magister unquam uirum tamen est quicquid esse possit. Paulus apostolus ad pedes Gamalielis legem Moysi et zelotes didicisse se gloriatur. Et arma uis spiritualia telis postea diuine contulerit. Arma enim militie nostre non carnalia sunt. sed potentia deo. ad destructionem munitionum cogitationes destruentes. et omnem altitudinem extollentem se ad uim scientiam dei. Et captiuantes omnem intellectum ad obediendi christo. et paratum habentes ultionem omnem inobedientiam. Timotheum scribit ab infantia sacras litteras eruditi. et hortatur ad studium lectionis. ne negligat gratiam que data est ei per impositionem manus presbiterii. Tito precipit ut inter ceteras uirtutes episcopi que breui sermone depingit. fidelem quoq; in eo eligit scripturam. Obtinentem inquit eum qui secundum doctrinam est fidelem sermonem. Et ut potens sit exhortari in doctrina sana et contradicentes conuincere. Capitulum Secundum

Sancta quippe ruthenus solum sibi potest. et quamui credant ex uite merito ceteram crisi. tamen nocet si ceteremur non uidear. Malachias pater. Immo per Malachiam filium deus interrogauit sacerdotes legem. Inimici sacerdotis officii est interrogatum responsum de lege. Et in Deuteronomio legislator. Interroga patrem tuum et annunciabit tibi. seniores tuos et dicent tibi. In psalmo quoq; centesimo octauodecimo. Cantabiles mihi erant iustificationes tue. in loco peregrinationis mee. Et in ecclesiaste nisi uiri. cum ei arbusta uite que est in paradiso David compararet. inter ceteras uirtutes etiam hoc inuitat. ſin

BIBLIOTHECA REGIA MONACENSIS

Anno 1561 Henric. a Rocksyalm cantor magunt posteror. mem prodidit

presswork until near the end of 1452. The pioneer printer must have been familiar with this undertaking, which is exactly the kind of manuscript he has reproduced without the skill and patience of a pen.

"The Faithful Pen"

A scribe was selected to write the Giant Bible who was perfectly trained in Gothic calligraphy—a man of outstanding skill. On tasks of this magnitude it was customary to put several scribes to work simultaneously, for the lack of uniformity in their finished work was hardly a noticeable imperfection. But this book was to be without any blemish; and only one scribe, the most skillful that could be found, was permitted to work on it.

Using a small one-volume Bible as his model, he set to work on the fourth day of April 1452. Hour after hour, day after day, week after week, the scribe sat on his high stool and formed his perfect Latin letters. The days lengthened, and when midsummer came he had reached the end of the book of Ruth. Finally, on July 9, 1453, fifteen months after he had started, he came to the end of the book of Revelation and wrote, *"Gratia Domini nostri Iesu Christi cum omnibus vobis. Amen,"* and then modestly signed himself *"Calamus fidelis,"* which simply means "The Faithful Pen."

Who he was will probably never be known. He must have had a reverence for and a love of God's Word to have labored so untiringly in its reproduction. Since it was the work of the scribes to expand abbreviated words when they were making a large Bible from a small one, they must have been familiar with the Latin language. Besides the monetary reward which The Faithful Pen received, there must have come to him a new understanding of the Scriptures as he traced the story of God and man from the Creation to the New Jerusalem.

"Master of the Playing Cards"

Just as care was taken in the selection of a skillful scribe for the Giant Bible, so was every effort made to secure the finest artists and illuminators. Even the pictorial decoration of the Bible is far from complete, but what there is of it, especially at the beginning of the first volume, gives the book an important place in the history of late medieval art. The borders are of unrivaled beauty and interest. They are exquisite both in color and in execution. They are particularly interesting because of their connection with the earliest known examples of copper engraving.

An unknown engraver lived in the middle of the fifteenth century who succeeded in multiplying images through printing. Since his finest work has been found on the backs of playing cards, he has been known as the Master of the Playing Cards. A number of animals, certain flowers, and human figures used in the borders of the Giant Bible

also appear on the copper-engraved playing cards. In some cases there is exact duplication, in others a striking similarity.

At one time it was thought that the Bible figures were copied from the playing cards, but a more careful study has led many to believe that the opposite is true. The animals are so natural in the borders that they appear to have been created originally for this purpose, and it is not beyond the realm of possibility that the master artist of the Giant Bible and the Master of the Playing Cards were the same person. At any event there is a close relationship, and they must have had access to each other's models and copybooks.

Something happened which suddenly brought an end to the great artist's work. Those who followed him appear to have had little enthusiasm for their work. They may have been discouraged by the realization that his standard was beyond their reach. The city of Mainz was to know the devastation of war, and it may have been this that suddenly ended his work.

Where the Book Has Been

On the border of the first leaf (see cut) two coats of arms are inserted which have a tournament helmet over them. It is assumed that this identifies the donor; and since a tournament helmet entitled the possessor to admission to the tilting games of the nobility, the donor would have been a layman and not an ecclesiastic.

It is not likely that such a large book as this would have been commissioned for a layman's private use; and since in the year of 1566 it was in the hands of Heinrich von Stockheim, a chanter of the Cathedral of Mainz, it has been thought that it was commissioned for the cathedral.

King Gustavus Adolphus of Sweden liberated the city of Mainz from siege in 1631 and took possession of the cathedral library. One of his most outstanding generals had been Duke Barnhard of Saxe Weimar, and the king rewarded him by giving him a portion of the library which included the Giant Bible.

After the duke's death his books were sent to his brother Ernest, the duke of Gotha and an ancestor of the royal houses of Great Britain and Belgium. There the Bible remained until the end of the First World War, when, after the abdication of the last duke in 1918, it was adiudged to his private collection.

Since then it has been acquired by Mr. Rosenwald and generously given to the nation.

By Joseph C. Dana
Director of United Fellowship of Protestants

Just Like Back Home

One Monday morning as I sat down to the work of a new week, there lay on my desk a fine set of pictures from Norfork, Virginia. They were pictures of the United Fellowship group there in action. I sat and looked at those pictures for a long time, enjoying, through them, the wonderful work that the chaplains there are doing. I thanked God that you are catching the spirit and accepting the challenge of United Fellowship.

The more I look at these pictures, the more greatly I am impressed by another thought that keeps recurring—"How much these remind me of the gang back home!"

You see, I'm new enough at this job to recall vividly—and with a tinge of nostalgia—the wonderful group of young people in "my" church, just as many of you do. Change the faces and the clothes in these pictures and they could be my group or your group. They bow reverently and seek the will of God in worship. In discussion they seek to find the Christian solution to the world's problems and their personal ones. Give them an old hymn or a folk song, and they'll "give out" with gusto. With the verve of youth they have a good time that is clean and honest around the table or in the game room. No, the uniform has not changed these young people; for they are still fine Christian young people seeking to know the will of God. Nor has the change of name to United Fellowship essentially changed the program. It contains the elements that make up a good youth program in any local church: worship, Bible study, discussion, recreation, special projects, intergroup activities.

Perhaps I may be privileged to write at a later date of the things that a United Fellowship group can have that no local church group can have. But for this time let us concentrate upon the thought that a United Fellowship group in the unit should be as much as possible like the best of the youth groups "back home." It has to be that way if we are going to break down the barrier of strangeness and make the young people feel at home. It has to be that way if we are going to send them back to active life in their church when they are through with the uniform. Let's all do our best to keep United Fellowship an ever-improving version of what every young Christian remembers as "just like the gang back home."

EDITORIAL

"Privilege" and "opportunity" are words that figure prominently in every Fourth of July address. Surely it is a privilege to be an American. Certainly in no other land can be found, for so many, opportunity unlimited.

These words are full of meaning, but we need to remember that they are descriptive without being comprehensive. To define American citizenship as privilege and opportunity is as inadequate as to describe a flower as an object of color.

Man has found a way to split the nucleus of an atom, but there is a nucleus of ideas that cannot be split. In this nucleus privilege and opportunity can never be separated from *responsibility, courage, conviction,* and *dependability.*

America was founded by a group of people who claimed no privilege other than that of doing what they believed to be right, even in face of grave danger. Our republic was established by men who held firm convictions of justice—men whose courage and willingness to accept responsibility gave us our nation.

In Fredericksburg, Virginia, is preserved the home of Colonel Fielding Lewis, who married George Washington's sister. To Lewis was given the task of securing supplies for the Revolutionary Army. When public funds were exhausted, he used his own. He died impoverished but left a living record of unselfish devotion which, in contrast to present-day records of many men in high places, shines brightly and with honor. Colonel Lewis knew that the responsibilities of a position are more important than its privileges.

This idea seems far removed from current thinking that what men get in a job in the way of pay, security, and privileges determines the extent to which they will give themselves in service. An old-time carpenter took pride in how much he could do and how well he could do it. Certain labor unions now restrict production of laborers but demand greatly increased wages. A brickmason is not permitted by his union to lay what bricks he could comfortably lay in the course of a day.

In our times we demand privilege and ignore its counterpart, responsibility. Luxuries take precedence over principles. Not the times, but our values, are out of joint. Heirs of the past, we easily forget how our inheritance was built. We take for granted the freedom, security, and riches of our country, thereby endangering them.

Remembrance of Valley Forge, with its miserable food, clothing, and shelter, and its twenty-two-cents-a-day soldiers who won for us the privileges we enjoy, might well mark our observance of Independence Day.

The Prophetic Character of Marxism

in two parts

Part One

By Albert T. Mollegen

MARXISM is, in the broadest sense of the word, a religion; it is a metaphysic (a materialist philosophy); it is a philosophy of history; it is a sociology, a political science, and an economic analysis and program. And *it is all of these things in a unity*. That is what gives it its great power.

We are concerned with it here as a religion, a philosophy of history, and a metaphysic; for it is from this side that it derives from the prophetic tradition of Judaism and Christianity.

THREE SOURCES OF MARXISM

Biblical Christianity as a General Climate

This derivation is evident as coming from three different sources. Marxism and Karl Marx appeared in Western civilization; and there is nothing in Western civilization that does not derive, directly or indirectly, from biblical Christianity. There is no thought and no institution that would be what it is today, or what it has been in recent history, if it were not for the influence of the Bible. This is true even of the despair of Western man. That despair is deeper and more meaningless than the despair of any men or any period of history prior to this, precisely because it has known and lost Christian substance and Christian hope. This is also true of our new paganisms. The neopaganism of Nazism was far more demonic and brutal and terroristic because it had to drive itself consciously against the Christian substance of our culture. This forced it into deeper opposition to the good than pre-Christian paganism ever knew.

Everything in the West derives, in one way or another, from the biblical tradition, and this is of course true of Marx. The very fact that Marxism is a philosophy of history means that it derives from propheticism, for no one who is not affected by some great prophetic religious tradition is concerned with history. That which we know as history is for nonprophetic peoples merely the manifestation of general principles of nature—something to be borne ultimately either in melancholy patience or heroic defiance, or to be fled from by mystical ascent from the material, the natural, and

the changing. The fact that Marx is concerned with history, and that he has a philosophy of history, is testimony to the fact that as a Western man he derives from the propheticism of the Bible.

In other courses . . . we have traced the influence of the Bible upon Western civilization. We have pointed out that Western man, from the time of the thirteenth century, had a completely new cultural consciousness as compared with that of any other men who ever lived. If you asked such a man why he found himself in a new relationship to what we call physical nature, to time, and to history—and to the future—he would answer that all of this has come about because he has a new relationship with God. The almighty God, the Creator of all that is, who sustains all existence moment by moment, has in his spontaneous love descended from the heights of deity, become man, and died to effect a new relationship with himself for man. Through this effected new relationship the personal influence of God as Holy Spirit has flowed in a new way, and has created in history a community of the Holy Spirit, a Body of Christ, the holy catholic church. In this sphere of the Holy Spirit, this community of people, we may understand our true relationship to the subhuman creation, to the past and the future life, and to one another. Here alone that the meaning of history can be discerned.

This is the answer given by Western man in the thirteenth, fourteenth, fifteenth, and sixteenth centuries about why he is different from all other men. I believe myself that this answer is correct, although many secular historians have tried to go behind this answer and to explain why man became Christian man in terms of the climate, and special racial characteristics, and geographical positions.

Hegel's Rationalization of Christianity

Marx is a Westerner, and he derives generally from biblical religion in this respect. But Marx also was a Hegelian, and he derives from prophetic religion through Hegel, directly and quite consciously. The philosophy of history with which we are concerned here almost exclusively was simply a secularization and a rationalization

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This lecture on Marxism, originally delivered as part of the Christianity and Modern Man series, is reprinted, by permission, from the published and copyrighted transcript of the lecture course of which it formed a part: "The Religious Demand upon Society: A Study of the Prophetic Tradition," given October 1950—January 1951 by the Rev. Robert O. Kevin, Ph.D., the Rev. Paul J. Tillich, Th.D., the Rev. Clifford L. Stanley, Th.D., and Dr. Mollegen.

of the Christian understanding of history. Hegel was not possible without a background of Christianity.

You will remember the Hegelian philosophy of history, as it has been popularized (and it is only with its popularization that we need be concerned here): that absolute Spirit, *Geist*, has an inner necessity to embody itself in world history, in the great groupings of mankind, the cultures and nations which shape the face of the earth—physical nature—to their social structures. Spirit, *Geist*, therefore drives downward to express itself. It selects great groups of people and expresses itself through their leaders. It moves from the Orient westward, and from earlier time toward future time, achieving ever new forms of self-expression and self-consciousness in the field of history.

Hegel had no reason to assume that absolute Spirit has an inherent necessity of descent. He derives this quite unconsciously from the Christian doctrine of the Incarnation. That God is a God who descends and embodies himself in history is a biblical doctrine, the culminating point of which is in the Christian doctrine of God become man in Christ. In Hegel's atmosphere, which was a Christian atmosphere, this was the conception of God; and Hegel simply assumed it as the principle by which history was explained.

For Hegel, this embodiment of absolute Spirit proceeded by a dialectical movement. (Perhaps the simplest translation of "dialectic" is "a contradictory, zigzagging movement.") The absolute Spirit embodies itself in one group of people, one culture, through certain great leaders. Since the absolute can never be totally embodied, however, it seeks expression for that aspect of itself which has not yet been embodied, embodying itself in another movement which contradicts the first self-expression. Spirit creates a thesis, then an antithesis, and unites them in a synthesis which itself becomes a new thesis faced by a new antithesis, and making possible a new synthesis, which becomes the thesis for another dialectical movement. Thus history is a series of zigzags from polar extremes to polar extremes, with synotheses emerging out of the prior contradictions; and it moves always to higher and higher self-expressions of absolute Spirit.

Marx was quite consciously a Hegelian, but what he did was to say that this spiritual interpretation of history was quite wrong. Hegel was upside down, and it was the vocation of Marx to put Hegel back upon his feet. Actually, it was Marx who turned Hegel upside down, but Marx regarded this as the position Hegel should have been in at the beginning!

Here is a quotation from Marx about his relationship to Hegel: "For Hegel, the thought process is the demiurge [that is, the creator of the real. In my view, on the other hand, the ideal is nothing other

than the material when it has been transposed and collected inside the human head." (*Das Kapital,* 2nd Ger. ed., Vol. I, p. 873, quoted by J. M. Cameron in his great little book *Scrutiny of Marxism.*) Cameron continues with the comment —a paraphrase of Marx—that "the dialectical movement of history is a fact, but it is a dialectic of material forces reflected in the human mind."

Marx said that the "Idea" of Hegel was simply the reflection of the factual process of history itself; that the dialectic of Hegel, which was a dialectic between transcendent Spirit and history, was simply the reflection of a dialectical movement which went on within history itself, just as the ideas in the human mind are simply reflections of the social processes which move man in history. Engels said this same thing about Hegel in a much more elaborate and lengthy way. He wrote of what he and Marx had done to Hegel as follows:

> Hegel was not simply put aside. On the contrary, one started out from his revolutionary side, . . . from the dialectical method. But in its Hegelian form this method was unusable. According to Hegel, dialectics is the self-development of the concept [that is, the Idea]. The absolute concept does not only exist—where unknown—from eternity, it is also the actual living soul of the whole existing world. It develops into itself through all the preliminary stages which are treated at length in *The Logic* [one of Hegel's books], and which are all included in it. Then it "alienates" itself by changing into nature, where, without consciousness of itself, disguised as the necessity of nature, it goes through a new development and finally comes again to self-consciousness in man. This self-consciousness then elaborates itself again in history from the crude form until finally the absolute concept again comes to itself completely in the Hegelian philosophy. According to Hegel, therefore, the dialectical development apparent in nature and history, i.e., the causal interconnection of the progressive movement from the lower to the higher, which asserts itself through all zigzag movements and temporary setbacks, is only a miserable copy of the self-movement of the concept going on from eternity, no one knows where, but at all events independently of any thinking human brain. This ideological reversal had to be done away with. We comprehended the concepts in our heads once more materialistically—as images of real things instead of regarding the real things as images of this or that stage of development of the absolute concept. Thus dialectics reduced itself to the science of the general laws of motion —both of the external world and of human thought—two sets of laws which are identical in substance, but differ in their expression in so far as the human mind can apply them consciously, while in nature and also up to now for the most part in human history, these laws assert themselves unconsciously in the form of external necessity in the midst of an endless series of seeming accidents. Thereby the dialectic of the concept itself became merely the conscious reflex of

the dialectical motion of the real world and the dialectic of Hegel was placed upon its head; or rather, turned off its head, on which it was standing before, and placed upon its feet again." (Ludwig Feuerbach, in Burns, *Handbook of Marxism,* pp. 223-24.)

So you can see how Marx derives from biblical propheticism directly through Hegel's rationalized and secularized version of biblical philosophy of history and biblical doctrine of God.

Apocalpytic Propheticism and the Western Dream

But on a third side, Marx was a Jew; he therefore had a racial inheritance (by "race" I mean, of course, sociological, not physiological, race) of struggle for justice which was deeply concerned with philosophy of history and with the future and goal of history. Baron von Hügel was, so far as I know, the first great scholar to discern that the framework of Karl Marx's thought and of communism is the framework of Jewish apocalyptic.

In order to put this as simply as we must in so brief a time, let me do it under the pattern of three ages —a pattern which is so characteristic of biblical thought and of Christian thought, as well as of late eighteenth-century and nineteenth-century modern secular thought.

One might, without too much distortion, present the biblical philosophy of history in terms of its conception of the three ages. There is the age of history itself, which begins with the Fall of mankind. The Garden of Eden can be called prehistory: a nonhistorical, primordial time—*Urgeschichte.* History is a time of sin, disruption, and cataclysmic conflict of man with man, due, according to the Bible, to man's alienation and separation from God. This has caused his alienation and separation from his true self, from true fellowship, and from the true purpose for which he exists.

But, according to the Bible, God has not abdicated because man sins; therefore God takes the very moves ments of human sin in history and overrules them, using them for his own purposes, and prepares for a new relationship of man to himself. He does this by the living Word of God spoken by the prophet, who interprets the living actions of God in the history of the people. The Word interpreting the act is always the prophetic message.

The Three Ages in Pre-exilic Prophecy—

Let me illustrate this in terms of the pre-exilic prophets. Their unremitting message is that sin has alienated the people from God, and has warped and distorted their soul and their society, to such a degree that doom is the inevitable result. God shall destroy them. "The end is come upon my people." "You are like a basket of summer fruit." "Can the Ethiopian change his skin, or the leopard his spots? then may you also do good, that are accustomed

to do evil." And the other textual reading of Jeremiah's great saying is in substance the same: "It is too late; there is no possibility of turning; it's all over. The divine doom must fall inexorably."

Very few people believed the prophets; they preferred to believe the false prophets who said, "Peace, peace! Everything is going to be all right; God will take care of his people. Perform the ritual sacrifices; God will stand by you." The true prophet always said to the false prophets, "You say, 'Peace, peace!' where there is no peace. You prophesy a day which is a day of illumination and triumph for the people; but the day of the Lord shall be darkness and not light."

But a few people did believe the prophets and responded to the Word of God as it was spoken by the prophets. That there were some people who responded is testified to by the fact that we have the literature of the prophets themselves. Somebody believed them; somebody saved what they prophesied; somebody wrote down what they had said.

With the last two of the great pre-exilic prophets, Isaiah and Jeremiah, this group that responds becomes explicit in prophetic doctrine itself—it appears as the doctrine of the Remnant. Isaiah and Jeremiah see that this responding group, this group which has accepted the prophetic message and is aware of the coming judgment unto destruction of the nation, shall survive as a religious group—it is the Holy Remnant. It is therefore the true Chosen People; it is the true Israel, the true children of Abraham and of Jacob; it is "the people of God" which God intended. Hence, as a religious group (not as individual special lives, but as a cohesive social group), they shall survive the catastrophe.

The great mass of people did not believe this until what the prophetic word had predicted happened—until the Northern Kingdom was destroyed. (The date we ordinarily fix for the fall of the Northern Kingdom is about 722 B.C.—that is approximately when Samaria fell—and 586 B.C. for the fall of Jerusalem.) When the bludgeoning stroke of judgment had actually come, then the people responded. When the Word of God in the prophet and the act of God in history coalesced, the people that were formed out of this gathered round and incorporated themselves into the Remnant, constituting Judaism. The Jews were created in history. Judaism came out of the Exile a new religion—one which accepted prophetic religion as a basis, attempted to codify it, and tried to reform the ritual in its light. The Hebrew peoples went into the Exile a culture religion under the criticism of prophetic religion, and came out with Judaistic religion founded upon the prophets.

A great downward movement of God by word and act, and a great dialectical transformation through

judgment and destruction, brought a new people into being, purging away the old Israel, leaving the Remnant, and purifying it as the nucleus for the new Israel that would emerge beyond the Exile.

But the Remnant was not the perfect people; and the pre-exilic prophets' expectation was not fulfilled. They hoped that after the return from the Exile there would be the perfect time under God—the perfect king, and the great messianic time—when there would be an abundance for all. The greatest prophets hoped that the homage and worship of the Gentiles would come to their God, and that the Jews would become a priestly people among the Gentiles. This did not happen.

The Three Ages in Apocalyptic Prophecy—

History itself, therefore, became a criticism of the optimism of the pre-exilic prophetic expectation. Hebrew prophecy was not profound enough; and to meet this there came a new revelation of God in apocalyptic religion. You will remember that it was in apocalyptic literature that the Jewish tradition was driven deeper into an understanding of the sin of the human heart, the "evil imagination" (the *yetzer hara*, which becomes "original sin"—that's the phrase in St. Augustine). The conception originates in apocalyptic. Again, it was in apocalyptic religion that the mighty forces of history were understood to have an inner character and structure of evil, the symbol for which was the fallen angelic powers. In this way a new and deeper interpretation of history, and of the sin of the human heart, was given.

But apocalyptic, like propheticism, expected the coming of God. Therefore the coming of the Kingdom of God, the ultimate and final "good age," while it was much more catastrophic, was regarded as absolutely certain. When it came it would transfigure physical nature so that, as in the later and somewhat apocalyptic postexilic prophets, even the animal world would be transformed: the leopard would lie down with the lamb; and a little child should play upon the hole of the asp and not get stung; and there should no longer be any hurt in God's holy mountain. All the conflict and self-destruction even in physical nature would be withdrawn, and all would be peace and harmony.

So also, in later apocalyptic, there would be the transfiguration of the human body; the dead would be raised, and we should have a new kind of body more appropriate to and more expressive of the new being which God would give us by the might of his transforming action. It is from this period of apocalyptic that the Christian doctrine of the resurrection of the body comes.

The Three Ages in the New Testament—

It was in Christianity that the good news that this new age had al-

ready begun was proclaimed. The Son of Man, the Messiah, the Heavenly One from the transcendent order coming upon clouds of glory, *had* come in the person of Jesus of Nazareth. By the mighty action of his suffering and death he had reconciled man to God; and the Spirit of God had flooded into history and begun to give man this new eschatological being—a being which was not a possibility for sinful man. A new supernatural transfiguration of human nature had actually begun in history. Again you have the prophetic word, now in the apocalyptists, who expected a new act of God, which Christianity asserts was done when the Word became flesh in Christ, creating a new Remnant—the Christian church.

The first stage is the preparatory stage—the preliminary movement of God toward the great central act by which he brings history to a new stage. The second stage is the stage of the transfiguration in history, the church. And the third is the culmination which lies beyond all natural and human possibilities —that is, in Christianity, the second coming of Christ, the end of the world, the new heavens and the new earth.

The Three Ages in Augustine and Catholicism—

If we take these three ages—the Old Testament age of preparation, we might say; the Christian age (the age of the church); and the final consummation—and pursue the history of these in the West, we can see their relevance to Marxism.

In the great bishop of Hippo, St. Augustine, the second age (the Christian age—the age of the church) was identified with the thousand-year reign of Christ in the book of Revelation. Therefore, for all Catholic philosophy of history which proceeds from Augustine (and it all does, including that of official Roman Catholicism today, which comes from Augustine through St. Thomas Aquinas), there is expected no new and better time in history before the end. Any better future in history will derive from the Christianization of the culture by the Catholic Church.

Augustine's philosophy of history actually attempts to stop the dynamics of history—to stop progress, to baptize and to render static, to purify and Christianize, that which is. All Augustinian philosophies of history are therefore ecclesiastical and conservative. This completely explains the Middle Ages in their attitude toward history.

The Three Ages in Joachim of Floris—

It was in Joachim of Floris, the Cistercian abbot of a monastery, that this Augustinian philosophy of history was broken through and the modern mind began to emerge. Joachim also used a three-age philosophy of history: the age of the Father (the synagogue period); the age of the Son (the ecclesiastical, Catholic, institutional period—the church period); and the age of the

Holy Spirit, which was supposed to begin in A.D. 1260 (about 58 years after his own death in 1202).

This age of the Holy Spirit had as its content a perfect monastic order; and the Franciscan movement said, "We're it!" The Spirituals—the radical Franciscans—applied this three-age philosophy of history to themselves and regarded themselves as the nucleus of the new age of the Holy Spirit. From this standpoint they criticized the hierarchical Catholic Church as something belonging to the past. God's new age would soon dawn, and this church would disappear; it belonged only to a temporary period of history, the second age.

From this turning of Western man's spirit toward the future in the expectation of a new and better age within the framework of history and within the possibilities of human nature itself, all modern conceptions of history derive. From this turn toward the future comes the whole idea of progress in history —an idea so characteristic of Western man and so completely and utterly lacking in any other cultures except those few which have had the touch of prophetic religion upon them, like Zoroastrianism, and the flicker of prophecy in ancient Egypt.

The Three Ages in Comte—

This same three-age view of history was given a secular expression in Auguste Comte. He had a theological age, which he subdivided into three periods; his second age was the metaphysical or philosophical age; and the third was the age of positivism, or experimental empirical science. And each cultural period decided by a prophetic judgment on the criteria by which it would apply this three-age doctrine.

For Auguste Comte the most wonderful thing that had ever happened, the thing that gave the life of mankind the greatest promise, was the coming of empirical experimental science. Therefore that became normative. The theological age became only a mythological age which men would outgrow; the philosophical age was a little better than that because it believed in man's rational powers, but it was abstract and deductive rather than concrete and inductive, so it was an age to be outgrown. But when empirical science came, this was the real truth, and we were launched upon the road to perfection.

EDITOR'S NOTE.—The next issue of THE CHAPLAIN will conclude this brilliant analysis as Dr. Mollegen goes on to discuss "The Three Ages in Marxism," "The Western Dream: Liberty, Equality, and Fraternity," and, finally, "A Christian Criticism."

Copies of the transcript of the course which includes this lecture may be secured through Henderson Services (publishers for Christianity and Modern Man) at 1029 Twentieth Street, NW., Washington 6, D.C., $4.00 a copy.

Meeting of General Commission on Chaplains

A HIGH LIGHT of the April meeting of the General Commission on Chaplains was a symposium on United Fellowship of Protestants. Among those participating on the panel were a soldier, an airman, and a member of the WAC. All of them were enthusiastic in their praise of United Fellowship at Fort Myer. They mentioned especially the unity among the members of the group, who represent many different denominations.

They stated also that they would

The chaplains and leaders of the United Fellowship of Protestants Committee: left to right, Charles I. Carpenter, chief of Air Force chaplains; Joseph C. Dana, director, United Fellowship of Protestants; Stanton W. Salisbury, chief of Navy chaplains; Thomas A. Rymer, director, The General Commission on Chaplains; Roy H. Parker, former chief of Army chaplains, Stewart M. Robinson, chairman, The General Commission on Chaplains; and Ernest Bryan, chairman, United Fellowship of Protestants Committee.

all go back to their church youth work following their military duty with a greater knowledge of program and procedure following their experience in United Fellowship.

Rev. Joseph C. Dana, newly appointed director of United Fellowship, briefly outlined his plans for the Fellowship and displayed charts portraying various phases of the program.

Dr. Jesse M. Bader, secretary of the committee sponsoring the Armed Forces Preaching Missions, reported that eighty-three separate missions were held this year at military bases and stations throughout the United States. Each of these lasted five days. The missions were sponsored by the General Commission on Chaplains and the Joint Committee of Evangelism of the National Council of Churches.

These two agencies also have promoted spiritual retreats for chaplains each year. The committee on retreats is composed of representatives of these two agencies and is headed by Dr. Edward L. R. Elson, acting chairman, who reported at the meeting. Thirty-one retreats were held at Army and Navy installations between May 15 and June 30 this year.

Here I Stand!

I BELIEVE fanatically in the American form of democracy, which ascribes to the individual a dignity accruing to him because of his creation in the image of the Supreme Being.

—DWIGHT D. EISENHOWER

THIS NATION, under God, has had a glorious history, and I believe with all my soul that its greatest glory is yet to be. We can never sit still and bask in the light of our past or present glories, however bright these may be.

—ESTES KEFAUVER

WHATEVER VICTORY is won by force of arms alone can be but a temporary victory. Through development of the spiritual resources of our country we must build something within the hearts of men that will cause them to seek peace.

—ROBERT S. KERR

AMERICANS have learned much about how to disagree without being disagreeable. Through tolerance and brotherly consideration we plant our faith in God in the fertile soil of human relations.

—RICHARD B. RUSSELL

THE AMERICAN PEOPLE do not belong to the government. The American government belongs to the people, and the people belong to God.

—ROBERT A. TAFT

SERMON ILLUSTRATIONS

Compiled by J. A. Lacy

The Church and National Greatness

My little son and I stood on the village square of my old home town on an exhilarating Sunday morning. "There," said I, as I pointed out a dilapidated church building, "is where my father used to go to church when he was a boy. Twice each Sunday father used to ring that church bell, and when the people heard the bell they all came to church to worship God."

I had scarcely ceased speaking when my little son looked up and said, "Daddy, why don't they ring the bell now?"

I stood there looking at the silent bell. The leaning steeple seemed to come closer. . . . I was lost in the memories of the past.

There was a tug at my hand, and the child's voice said again, "Daddy, why don't they ring the bell now?"

I looked about me that Sunday morning. I saw one man mowing his lawn. Across the street a family was putting a picnic lunch into the car. In his driveway, another man was polishing his car. Still another was pruning his hedge. On near-by stone steps three children sat absorbing the comic section of the Sunday paper.

Is this America? I thought. Was this what our forefathers did to make America great? If our fathers in their day could not live without spiritual guidance, can we live without it in this day of new and greater trials?

—Quoted from an unknown source by HERMAN J. KREGEL

Guilt Feelings and Guilt

The taint of subjectivity in the psychological version of human conflicts appears in that favorite phrase "guilt feelings."

I would suggest that guilt feelings are not even remotely like the traditional concept of a sense of sin, because the sense of sin was an acknowledgment of "being in the wrong of it *before God.*" The psalmist said: "Against thee [not evolution, not the rest of me, not these people out here, but against *thee*], thee only have I sinned, and done this evil in thy sight."

This is not just a guilt feeling that may conceivably be banished as being in some sense illusory; but, by Jove, it's a true bill—I *am* in the wrong of it, just as much as the Leaning Tower of Pisa is in the wrong of it! Anybody can understand the objectivity of that situation. That has no taint of subjectivity—the tower *leans.* If I were to say, in some flight of the imagination, that the Tower of Pisa is aware of its condition, I would not call its attitude "guilt *feelings*"—because it's true, it does lean. It *ought* to feel bad about itself because it isn't plumb!

So I ask myself: "Guilt feelings" —is it just me and myself talking to each other? Or am I really guilty?

—Clifford L. Stanley

The Cross—Power by "Weakness"

Quite reverently we might say that on Golgotha, God wrought a kind of religious judo or jiu-jitsu. Jiu-jitsu, of course, is the art by which a relatively weak wrestler overthrows a strong opponent by bending skillfully before his opponent's attack and thus using the very fury and strength of that attack against the attacker. So God became man and, bending before the fury of man's sinful attack upon him, used his own agony and death to grasp man—not just to symbolize love, but to grasp man with an active love; and when man saw this, he responded.

—Howard Johnson

Repentance

In tennis, one should always change a losing game. If he has been playing cautiously from the base line, he may throw caution to the winds and storm the net. He will do something different, even if it is wrong.

So Jesus insisted that a man whom life is beating needs to change his game radically. Repentance is a courageous act. It is a new orientation of life. Many a person who is playing life cautiously from the base line of selfishness needs to throw caution to the winds and storm the net for God.

—Walter L. Moore in *Christian Herald*

The Originality of Jesus

In *The Meaning of Shakespeare,* Harold C. Goddard writes: "There are two ways of fitting into one's environment that are as opposite as night and day. To fit into one's age as mud does into a crack, or to be molded by it as putty is under a thumb, is one thing; to fit into it and to use it creatively as a seed fits into and uses soil is quite another. The secret of why the germinating seed selects certain ingredients of the soil, while utterly ignoring others, lies in the seed, not in the soil."

Here is the meaning of the originality of Jesus. We can describe him as a Palestinian Jew of the first century, and we can trace his indebtedness to the tradition into which he was born. But he fitted into his environment as a living seed fits into the soil, and the creative power of his divine discrimination lay within himself.

Living in Two Worlds

The mystery of a ship at sea keeping its course day and night through all weathers lies in the fact that it moves in two worlds. On the one side is the ship itself, the sea it rides upon, the storms that beat upon it, the fogs that encompass it, and all the seen universe that surrounds it. But another world

is there, invisible, intangible, playing with unseen magnetic fingers on the ship's compass. That is so strange a realm that for ages man did not dream that it was there at all, but now the ship keeps its course by means of it, and unseen magnetic world that guides the mariner even through night and fog and storm.

Human life is like that. We live in two worlds, . . . "body" and "spirit."

—Harry Emerson Fosdick, *Living Under Tension* (Harper)

"The Word of God Is Living"

The book *Twelve Walked Away,* by Marguerite Gaylord Tate, describes the experience of twelve Americans whose plane crashed on a glacier in the Swiss Alps. We read of their increasing hardships as day followed day without rescue. Their first enemy was the cold. "Stalking across a world of eternal snow came the cold—bitter, awesome, frightening cold. It crept through our clothes, seeping deeper and deeper until our bones felt brittle and without marrow."

Other misfortunes followed in quick succession: the radio went dead; the fuel for a signal fire gave out; no food remained; the water tasted of oil and smoke; the survivors looked in vain for other planes or for a rescue party on skis. Once they had an illusion of skiers coming toward them from the heights above.

Then we read of a significant experience. One of the crew opened his Bible, and there was the 121st psalm. Mrs. Tate writes that "something quieting and solemn stole into that cold, icy plane and seemed to warm us through and through" as he read: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. . . ."

The crew begged for more, suggesting passage after passage, until, as the author says, "into the chaotic, unhappy, uncomfortable frame of mind we all had shared for days came a strange sort of peace."

In the greatest extremity these people felt the eternal intersecting time. Misfortune opened their hearts so that the familiar, usually neglected words of Scripture conveyed the comforting voice of God himself. Their spirit and attitude changed until rescue was at hand.

—Graham G. Lacy

Aspiration

The soil, it appears, is suited to the seed, for it has sent its radicle downward, and it may now send its shoot upward also with confidence. Why has man rooted himself thus firmly in the earth, but that he may rise in the same proportion into the heavens above?—for the nobler plants are valued for the fruit they bear at last in the air and light, far from the ground.

—Henry David Thoreau

The Conquest of Fear

by Norman Vincent Peale

Pach Bros., N.Y.

THE COMMONEST and subtlest of all human diseases is fear." So says a distinguished physician.

A well-known psychologist declares that "fear is the most disintegrating enemy of human personality."

Another physician says that in many of the diseases he treats, fear is a primary cause.

Obviously these three scientific men are referring not to normal but to abnormal fear. Normal fear is both necessary and desirable. It is a mechanism placed in man for his protection. Without normal fear a person could not be a well-organized personality. He would be lacking in ordinary or sensible caution. Normal fear prevents us from doing hazardous and foolish things.

But the line of distinction between normal and abnormal fear is very finely drawn. Before one realizes, he may step across the line from normal fear into the dark and shadowy regions of abnormal fear. What a terror abnormal fear is! It disturbs your days and haunts your nights. It is a center and source of complexes. It tangles the mind with obsessions. It draws off energies, destroys inner peace. It blocks power. It reduces one to ineffectiveness and frustrates ambitions. Abnormal fear is the poisonous well out of which dismal unhappiness is drawn. It makes life literally a hell. Many are they who suffer from this grievous malady. How pathetic and pitiful they are —the unhappy victims of abnormal fear!

But you can be free from such fear. Abnormal fear can be cured. In this sermon we shall outline a cure that will work if you work it.

A doctor as a boy developed a fear psychosis. It grew upon him

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until by the time he entered medical school it was so drawing off the energies of his mind that it was only by Herculean efforts that he was able to do his work. It put an abnormal strain on his energies which left him weak and ineffective. With a great expenditure of nervous energy he finally graduated and went into internship still carrying his heavy burden of fear.

Finally, unable to stand it longer, he went to one of his medical teachers and said, "I must be rid of this terrible burden of fear or I will have to give up."

The older physician, a wise and kindly man, directed the young student to a Healer who, as he uniquely said, "kept office in the New Testament."

"I followed my teacher's suggestion," he declared, "and found that this Physician has a skillful touch, and he gave me a medicine that made me well." And what was this medicine? It was not in the form of liquid from a bottle, nor was it compounded as a pellet or pill, but it was in the form of words—"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

"I *took* those words," said the young doctor. "I allowed them to sink deeply into my mind. By a process of intellectual and spiritual osmosis their healing potency penetrated and infiltrated into my mind, and in due course of time deliverance came, followed by a strange sense of peace."

It is remarkable what a few words can do when they are the right words. I have observed the power of Bible verses to help people.

We read: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." That is to say, if a person *abides* (meaning a long-term, habitual connection) in communion with Christ, and allows Christ's words to *abide* (that is, to linger as a permanent thought in the mind), he will develop such a potentiality of power that life will flow toward him rather than away from him. He will be released, and his powers will function efficiently. Law then operates in his favor rather than against him. Now his new thought pattern has put him in harmony with law or truth.

If you are troubled by fear, I suggest that you too "take" these healing words: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

What is this "medicine" that is compounded in these words? One of the words is *power*. What is meant by power? Considered from the destructive standpoint of fear, what is the only power that can counteract fear? It is the power of faith.

Faith is ordinarily conceived of as something theological, as the acceptance of a creed, as an intellectual proposition, an assent to an idea or concept. But there is another meaning to faith. It is something alive, active; it is a vital substance

like sunlight, like the violet ray, like the growth of our beings. Faith is not only something theological and intellectual; it also acts as a medicine. That is to say, it is a healing property for the mind, the soul, and often the body as well.

How do you take medicine? Ordinarily medicine is taken through the mouth or by injection into the blood stream, but there are other entrances through which medicine may be inserted. One is through the eye.

For example, I pick up the Bible and read some of its great words. A reflection is made on the retina of the eye. This image is transformed into the form of an idea: a positive idea of faith. By a process which I do not pretend to understand, the idea passes through the mind until it arrives at the infection center caused by fear. There it throws its healing influences around the center of infection. It drives off the disease elements, and finally through the therapeutic operation of a spiritual idea the diseased idea is cast from the mind. One, therefore, has taken medicine (a healing agent) through the reading of the Scriptures. A powerfully healthy idea has driven out an unhealthy idea.

Again, you may take medicine through the ear. Go to church. Hear the Bible read. Listen to the sermon. Sound waves fall upon your ear and are admitted into the brain in the form of a spiritual idea. By a similar process the healing idea makes its way to the disease center and engages in battle with the fear thought. Faith drives fear out and takes possession.

The diseased mind, having been cleansed in the center of infection, heals rapidly until a normal condition again prevails. This may be a curious way of describing the effect of faith in the mind, but this concept of faith as a vital healing agent has worked for so many that its validity is proved. The world is filled with worried, anxious people who are made so because of the kind of thoughts they habitually think. If such people will allow the creative idea of religious faith to dominate their minds, everything can become different. Many people have been healed of the debilitating influence of fear through no other means than by a new concept of faith entering their minds.

A prominent businessman wrote asking for an appointment. "Do you think I am losing my mind?" was his question.

"You look rational enough," I replied. "What makes you think you are losing your mind?"

"Because I cannot make the simplest decision," he replied. "Throughout my business career I have handled matters of large importance and have made decisions affecting vast sums of money. But now the simplest and most seemingly unimportant decisions cause me no end of struggle. When finally I make a decision, I am haunted by the possibility that I have decided

incorrectly. As a result I am filled with fear. Anyway I seem to be afraid of everything. I have been sitting in the balcony of your church on Sundays and am interested in your idea of faith as a healing property.

"Throughout my life when I have been sick physically, I have gone to doctors and they have given me prescriptions. Now I am not sick in my body, but I believe I certainly am sick emotionally and spiritually. I am slipping badly. Can't you give me a 'spiritual prescription'?" he asked.

"Yes," I replied. "I can give you a spiritual prescription; and if you will take it faithfuly, you will get well."

"That is what I want," he said, "and I will faithfully practice it."

I gave him the following "prescription":

"When you awaken in the morning, before you arise, completely relax yourself. Stretch your arms out as far as you can stretch them, and then allow them to fall limply on the bed. Do the same with your legs, your eyes. Practice opening and closing your eyes by letting your eyelids drop limply. Relax your fingers. Then conceive of your entire body as inert, yielded to the bed, completely letting go. Let all the tension go out of you.

"When you feel that you have accomplished this, close your eyes and say: 'God, I am going to get up now and go to the office. You are going with me; for you said, "I am with you always." I shall not be afraid all day long because you are with me. I shall have some decisions to make, but you will be with me, helping me, and the decisions will be made satisfactorily because you will be there to help me.'

"Next," I said, "go to your office and after lunch lie down, if you have a place to do so. If not, lean forward on your desk. Put your head on your hands. Again relax the body and, having done so, pray, saying: 'Lord, we had a wonderful morning together. We made some decisions, and I am sure they are good decisions because you were with me. We are forgetting them now, and I am not afraid, for you are with me.'

"Finally," I said, "go to bed at a reasonable hour. Before you get into bed, throw up the windows, fill the room with fresh air, take a half dozen deep breaths, inhale and exhale deeply, slowly. Deep breathing has a powerful effect in reducing tension. Then get into bed and again practice the formula of relaxing."

"What about saying my prayers? I always say them on my knees by my bed," he complained.

"Well," I replied, "evidently the kind of prayers you have been saying on your knees hasn't been doing you much good, so we'll change the method of your prayers. I believe it is a good thing to kneel down to pray, for the spirit of adoration is stimulated by the act

of kneeling; but it is a mistake to become so stereotyped in your method of prayer that the freshness goes out of it. Try another method for a while, if only for the sake of variety."

"That is wonderful," he said, "I always wanted to pray after I got into bed, but my wife would never let me because she said I would go to sleep before my prayers were finished."

"God would understand that, all right," I said. "It isn't so much what you say as it is the fact you think of him. He knows what is in your mind anyway.

"Get into bed and relax. Do again what you did in the morning. Then close your eyes and say, 'Lord, we had a great day together. I wasn't afraid because you were with me all day long. We made some decisions and they must be all right, for you helped me make them. Now it is night, and you will be with me in the darkness to watch over me. The decisions are made. We will let them stand, and we will have a great time tomorrow.'"

Then I concluded, "Turn out the light and repeat these words, 'He giveth his beloved sleep.' Then go to sleep. Don't be afraid of anything."

I actually took a piece of paper and at the top of it wrote "Spiritual Prescription" and then outlined the above-described process. I have discovered that a man with a great brain has the ability to be simple. I have never seen a first-class mind that could not be naïve, simple, even childlike. An intellect that cannot so react is not a first-class mind no matter how profound a man may appear to be. This gentleman had a first-class mind.

"Take that prescription three times a day for two weeks," I said. "Then come back and see me."

Today he is a well man. His mind is clear. He is not afraid. He is in perfect control and is having the time of his life helping other people. He says he cannot understand how he lived so long and missed this "simple and wonderful secret."

I met an important executive of a large organization. He pulled out of his pocket a little piece of paper on which was written "Spiritual Prescription."

"Where did you get that?" I asked, and I found that our friend had given it to him. This executive commented, "It worked for him, and I was greatly impressed. It works for me also."

You do not need to be haunted by fear. Your religion can help you. It is a medicine, releasing power in your mind, the power of faith which drives away fear.

Many can testify that the technique of faith works in eliminating fear. "The first time I jumped from a plane," a paratrooper told me, "everything in me resisted. All there was between death and me was a piece of cord and a little patch of silk; but when I actually found out for myself that the patch of silk

would hold me, I had the most marvelous feeling of exultation in all my life. I wasn't afraid of anything, and the release from fear filled me with exquisite delight. I really did not want to come down; I was actually happy."

The reason fear defeats us is that we are unwilling to put our trust in what we think is an ethereal thing, namely, faith in God. But, like the paratrooper, when we leap out, trusting to faith, we find that this mystic and apparently fragile thing actually holds us up.

This is a great truth, but I must confess that it took me years to learn it and even longer to be willing to practice it. Strange, isn't it, that we have at our hands the thing that will save us but won't trust it? Say to yourself, "I will do all that I can do about any problem. Beyond that I am going to trust in God, and I know my faith will hold me up."

The second ingredient in the medicine against fear is *love*. Love is one of the most misunderstood and misused words in the English language. Hollywood and current fiction have made of it a sticky, even questionable sentiment. It has been made synonymous with sex. But love is not that at all. It is a strong, dominant, curative emotion or force. It is the power by which we make transference to other people and through which they help us. It is also the power by which we make transference to God, through which God, loving us, gives us strength and power. "Perfect love casteth out fear," because perfect love is complete trust.

Love is the natural, naïve, basic relation that a human being should have with God. When he has this relationship he can move through this world unafraid. He believes that someone is with him who loves him. He knows that he can trust this someone to protect him and watch over him.

Philip Simms, the well-known columnist, told a great story recently about Lord Halifax, former British ambassador to the United States. He affirms that Halifax will go down in history as one of the truly great Britishers to represent the Crown in Washington. Simms says he had many contacts with Lord Halifax and was well aware of the qualities of power and greatness in his personality. He sought for an explanation of the ambassador's greatness and found it one night in London.

Mr. Simms and Lord Halifax were staying at the same London hotel. It was during the height of the V-bomb bombardment, and a reign of terror prevailed. When bedtime came, most of the guests sought refuge in the bomb shelters or at least stayed on the lower floors of the hotel. Not so Halifax. Simms saw the ambassador mounting the steps (the elevator was not running), obviously headed for his room on the top floor.

When Mr. Simms, surprised, asked him if he was not concerned

about sleeping in such a dangerous location, Halifax quietly said: "No, not at all; you see, God is up there also." As Mr. Simms watched the tall form of the great ambassador mount the stairs, he knew that he had the secret of his calm, strong personality. He was living the teaching of Jesus that greatness means to have a childlike faith—to be as a little child toward God, loving him and trusting him whatever may come.

Our "smart-alecky" grown-up sophistication has just about ruined us emotionally. It may be one reason for the tension, "nerves," and breakdowns of our time. Form a simple love for God as a kindly Father who will take care of you. If you learn to love him, you will learn to trust him, and then you will not say to yourself with terror, "I wonder what is going to happen? How will I ever get through this thing?" Trust God, believing he will see you through. This is a simple doctrine of Christianity, but it is one of the most forgotten and unused. Develop a simple childlike trust in God and see how your problem of fear clears up.

It might be a good idea in church to take up not one collection but two. Very large baskets might be used. The people might be asked to drop not money but their fears into these baskets. When all the fears had been gathered up, the ushers would bring these baskets to the altar. They would be so heavy now that the ushers would stagger under them, but what a sense of release would come to that congregation! Only one song could be appropriately sung, "Praise God from Whom All Blessings Flow." The released congregation would sing with such fervor that the very roof would tremble.

But do you know what would happen after the benediction? The people would start out, and then one by one with sheepish grin they would turn and come back to the basket in which they had placed their fears and fish around until they had found them. They are so used to their fears that they would feel homesick without them. People become such victims of fear that they are afraid to walk away from it.

But when a man affirms, "I love God; he has been good to me, and I can trust him; so I am going to put my fear in his hands and walk away from it," that man will find release.

If you are worrying about something, practice this little formula before you start out tomorrow morning. Stop for a minute and say, "God is with me. He loves me. I can trust him; so I will do my best and I won't be afraid." You can depend upon this to work after you have practiced it for a few days. Make this an automatic procedure and it will release tremendous power against fear in your personality.

The final ingredient in the medicine for the cure of fear is a *sound mind*. Obviously, one reason

have fears is that we develop an unsound or tangled mind. The unsound mind develops from various causes.

It often begins in childhood, when parents unconsciously implant their own fears and anxieties in the child's mind.

It also develops from the breakdown of morals so widely prevalent today. People get the idea that the moral code no longer prevails and that they may violate it with impunity. They learn to their grief that what we call sin is, in reality, a wound in the mind.

Now sorrow is a wound in the mind, but it is a clean wound. It hurts, it cuts deeply; yet it will heal because there is no infection in it. But sin is an unclean wound. It is a foreign substance invading the mind, and it is infected.

A man may carry this guilt through youthful years and even into middle life; but all the time, like a suppurating tooth, it sends infection into his emotional system. A man may suffer a breakdown and attribute it to overwork, but the real cause may be the infection drainage of a sense of guilt. Out of this state of infection rise the ghosts that haunt a man's mind. These ghosts fill him with fear; and his mind becomes so tangled with obsessive notions, reactions, and impulses that everything is tinctured with fear.

It is really a very pathetic thing when anyone allows a foreign substance to enter his mind. If you were to open up a fine watch and push a pebble into the works, people observing you would think you were demented. Yet people do an equally destructive thing to minds. And it has gotten so that if anyone tries to persuade people from committing this offense against themselves, he is termed an old fogy or mossback.

I have observed over a period of years in the religio-psychological clinic of our church that a very large number who come to us for treatment are people afflicted with a sense of guilt. It is curious how many of those who come are on the young side of life—that is, under forty. Fear is their main trouble. Often the basic cause is that, having departed from moral living, they have become victims of a sense of guilt. The end of the process is such a tangle of emotional reactions that St. Paul's implication of an unsound mind is not far from the facts.

They are afraid that they will be found out. They are afraid of the future. They have lost confidence in themselves. They are afraid of other people. They have become victims of blind, unreasoning, fundamental fear. They have a psychosis. They throw the lie right back into the face of the unsophisticated novice in life who tells them that they must be "emancipated." There is only one way to be emancipated, and that is through the discipline of spiritual morality. Follow that, and you will not be afraid

of man or the devil. Your mind will be sound, stable, and rational.

How is the "unsound mind" cured?

Analysis oftentimes is helpful. When you understand why you react in a certain way, improvement often begins at once.

One of the great needs is for people to know the "how" of practicing the spiritual life. People are urged to pray but are not told exactly how to pray. We are urged to have faith but are not instructed in the precise and workable procedures of faith. Our forefathers worked out techniques that were satisfactory to them. We need now to relearn the simple ABC's of how to put the curative principles of faith into operation.

The process of developing great spiritual power is called conversion. A new idea, a powerful idea or thought pattern called faith, enters the mind and drives off the poison of fear. Faith is the only force greater than fear, and faith is a powerful therapeutic. Simply believe and yield yourself to God's power. Have faith that God can do for you that which you cannot do for yourself.

Some years ago a newspaper editor told a story of the power of faith to cast out fear. This man was born in Canada of French-Canadian parents. He was born with a withered leg. From earliest infancy he had to wear a brace on his leg. As he grew, he found that he could not compete with the other boys. He could not run or play or climb trees as they did on an equal basis. Gradually he began to develop a feeling of inferiority which developed into fear. If he couldn't climb a tree as a little lad, how could he climb the ladder of life later?

Thus the poison of fear began to seep into his thought, and finally fear created a brace on his mind even as he had a brace on his leg. But the father said to him, "Son, don't you worry about that leg of yours. Some day I am going to take you into the cathedral, and there God will heal you."

The great day came. Both father and son, dressed in their best clothes, went reverently into the church. They came down the aisle of the cathedral hand in hand, the boy looking about wonderingly, his little withered leg thumping along.

They knelt at the altar. The father said, "Son, pray and ask God to heal you." They both prayed. Finally the boy lifted his face. His father was still in prayer. Then the father lifted his face. The boy said in later years, "I have seen my father's face under many circumstances, but never had I seen such beauty as was upon his countenance in that moment. It was the reflected exultation of the true believer. Tears were in my father's eyes, but shining through the tears was the dazzling sunlight of faith."

Then the father put his hand on the boy's shoulder and said with deep feeling, "Son, let us give thanks to God. You are healed."

The boy was profoundly im-ressed. He stood up, and then he ooked down and there was his leg, ne same as before. They started own the aisle, the leg thumping ong as usual. They came almost to ne great door of the cathedral. Then suddenly," he told me, "I opped dead still; for all of a sud-en I felt something tremendously arm in my heart, and then I eemed to feel something like a reat hand pass across my head and uch me. Suddenly I was wonder-ully happy, and I cried out, 'Father ou are right, I have been healed! have been healed!' "

Boy that he was, he was wise enough to know what had happened. He said, "God had not taken the brace off my leg, but he had taken the brace off my mind."

God is great enough to heal a withered leg if it is his will; but perhaps it is a greater thing to heal a wounded mind, a mind that carries a brace of fear. To strike that brace from the mind and set it free so that never again shall it be bound and hampered by abnormal fear is one of the greatest things in this world.

Simple, trusting faith in Jesus Christ will lift the brace of fear off the mind of any man.

All the chaplains assigned to the Eighty-second Airborne Division, Fort Bragg, C., participated in a training jump in preparation for Exercise "Long Horn," the nt Army-Air Force maneuver which took place at Fort Hood, Texas. The chaplains re accompanied by Brigadier General Joseph P. Cleland, assistant commander of division. Front row, left to right, are Henry L. Durand, Earhard H. Harms, ilbog M. Sheaffer, Douglas F. Hall, J. M. Holder, Gordon Cook, Clement F. istl. Back row, left to right, are Joseph P. Kenny, chief of chaplains of the ghty-second Airborne Division; James A. Skelton, Edward D. Cowhig, William mble, Franklin T. Gosset, Robert P. Ruef, and General Cleland.

AT YOUR SERVICE

• *Materials and services available to chaplains*

Publications

Antiprofanity posters, each in two colors on paper 11x14 inches, are available in sets of six from Edward L. Wertheim, Advertising Executive, at 11 West 42nd Street, New York 36, N. Y. $1.50 for 1st set; 75¢ for additional sets.

The Holy Habits of the Spiritual Life by G. Ernest Thomas is a helpful book about the devotional habits essential to vital Christian living. Emphasizing the treasures to be found in prayer, Bible reading, family devotions, witnessing, and sharing, this volume graphically points up the practices basic to a well-rounded Christian life. 35¢ each; 12 or more, 25¢ each. Order from Tidings, 1908 Grand Avenue, Nashville 4, Tenn.

Emergency Rations by Roy L. Smith consists of forty-five one-page inspirational messages to help meet the problems of day-to-day living. Vest-pocket size. One copy, 10¢; 12 copies, $1.00; 100 or more, 6¢ each. Order from Tidings, 1908 Grand Avenue, Nashville 4, Tenn.

Audio-visual Aids

The story of the movie *A Wonderful Life* is taken from real life. James Dunn portrays a small-time businessman in a typical American town. This film runs 45 minutes and is available from The Religious Film Association, 220 Fifth Avenue, New York 1, N. Y.

At Work with the Word is a 20-minute color movie available free from the American Bible Society, 45 Astor Place, New York 3, N. Y. This film gives a quick look at the total program of the Society's translation, publication, and distribution of Scripture.

All That I Have is a feature length motion picture about Christian stewardship. It shows a wealthy, eccentric old man who is conspired against by relatives, accused by friends and family of mental incompetence, humiliated through a court trial, because he believed, "All I have belongs to God!" In black and white, the film runs 61 minutes and rents for $17.50 from Concordia Audio-visual Aids Service, 3558 South Jefferson, St. Louis 18, Mo.

By Knute Lee

Chaplain to civilian constructioneers
Project "Blue Jay," somewhere in the Arctic

A Man and His Words

THERE'S a reason for my choice of this subject today, but the reason may not be what you think it is. Because I'm going to talk about the language we use, the words in our conversation, from the time we get up until we go to bed at night. You may possibly be thinking, "The chaplain has been standing in chow lines: he's been eating with this rough and tough gang of men. He's heard some good ones by this time, I'll bet, and so he's going to pour it on and give us the business."

Now that may make pretty good sense, all right, but that's just not the way it is. Because the choice of my text for today, and thus in a sense also the subject, is already made for me.

For centuries the church has had a "church year" just as we have a calendar year. Today happens to be the twelfth Sunday after Trinity, and whether we think it fits or not, this is the text for the Sunday. Now it's true no law says I have to preach on this text, but you may agree that it's not a bad idea.

This subject of our words, our language, I intend to hit it and hit it hard in friendly ways; for I believe it is my duty to God and to you men to face this problem and try to do something about it. It happens to be the subject for today, so right now we're concerned with "A Man and His Words."

Background in the Text

Let's look at the background of our subject in the text for today. Jesus said: "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit" (Matt. 12:33). In other words, he said: Be logical. Either say that my works are good and therefore I am good too, or else say that my works are corrupt and

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NOTE.—Here is a sermon that "gets there." Although it "preaches" better than it "reads," THE CHAPLAIN passes it on, with the least possible editing, to suggest to other chaplains one kind of message the men appreciate.

Here is the reaction it drew from a workman: "Fellows, I am not a chaplain, nor am I the chaplain's aide. I am just another N.A.C. worker like yourselves. I was mightily impressed with Chaplain Lee's message. In fact, I was so mightily impressed that I suggested the message be printed and distributed widely among the men of the camp."

therefore I am corrupt. For as the tree is known by its fruits, so man is known by his works.

Jesus was pretty rough on his hearers in this passage. He called them a generation of vipers. He said: "How can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh." Or it could be put this way: The same applies to words. Evil people don't speak good things (or good words), and good people don't speak bad things.

Now our Lord Jesus was a wise philosopher. He was a skillful teacher. He was the Great Physician, and a tender and patient shepherd of souls. And still he could pronounce some scathing and sobering judgments. The next verse bears this out: "I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." And with God's Word to back me up, I'm going to speak about these "idle words" which are pretty numerous and fluent in our jobsite community.

Application: Our Words

God's Word is divided into two parts, the Law and the Gospel. Roughly, it's according to the pattern of Old Testament Law and New Testament Gospel, although there are, of course, exceptions to it. So it's consistent and appropriate, then, that God's law dealing with the words that people speak is written in the Old Testament. We call it the Second Commandment.

All right, just a little refreshe now. It may have been quite while ago in most cases, but man of us—most of us, I believe—learned the Second Commandmen and also what it meant. Can't yo just see yourself, maybe in Wisco sin, or Nebraska, in Minneapoli or Des Moines, memorizing it . . . Here's the way it goes: "Thou sha not take the name of the Lord th God in vain: for the Lord will n hold him guiltless that taketh h name in vain" (Ex. 20:7).

In answering "What does th mean?" Luther puts it this way "We should fear and love God s that we do not curse, swear, conjur lie, or deceive by his name, but ca upon him in every time of nee and worship him with praye praise, and thanksgiving."

Now whatever men may think e me is a small matter; for the thir that really counts is, What do God think of me? But just the sam I wonder what you would thi of me if I were to cuss and swe and use filthy language with much zest and vigor as the bes And that would be going some b cause some are pretty good at But you'd have to be pretty f gone to think that this is appropria for a chaplain. I think, possibl there might be some who wou think, "The chaplain's a regular fe low. He swears and cusses and te dirty stories right along with u better'n us. . . ." But I think perha the percentage saying that wou be pretty low, and the percenta

really feeling that, even if they said so, would be lower yet. . . . *Is my right and wrong different from yours?* Is right and wrong for your eight-year-old daughter or your eleven-year-old son different from yours?

Now here's what I'm leading up to: *The weakness in a situation like this is the weakness of the Christians themselves.* If every Christian on this jobsite would stand up for what he knows is right, that kind of language wouldn't be the popular language that it is. But there's our weakness, and let's face it, gentlemen. It's not in people who disregard God, who laugh at God, who don't bother with God, who think faith means weakness. Our weakness is not in those who have never been taught, nor in those who never had a chance to know Christ as Savior. Nor in those who seem tougher and feel tougher when they act tougher and talk tougher. Our weakness is in none of these, who wittingly or unwittingly deride and mock and blaspheme God. Our weakness is in those many Christians who have been taught to know better, who *do* know better, but *who do it just the same.* Let's face it, gentlemen, because there's our problem!

We're blinder than a bat. We haven't any vision. Our faith is like a wet paper bag. Now when I say "we" I include myself in it too. I'm just as weak in faith as plenty of others are. Here's what I mean. It calls for an explanation: There

Chaplain Knute Lee (right) and his co-worker Chaplain Don Clover standing in front of the first chapel at "Project Blue Jay."

are several thousand men on this jobsite. I don't know the exact figures, and neither do you, but that doesn't matter. Now if we were to make careful examination of every man here, the number of men who would honestly and sincerely say they didn't believe in God would be dismally few. Perhaps if they were asked to come right out and say yes or no, 95 per cent would say they believe in God. And of that group I bet you'd find that most of them are members—bad, indifferent, or good—of some Christian congregation. Hundreds and hundreds of the men on this jobsite, in other words, would be considered good Christian members of congregations back home.

And yet there isn't enough unity of purpose, there isn't enough faith in all of us put together, even to believe that *the rotten language,*

the foul talk, the cursing, could be cleaned up! I'm making a pretty

But even if every one of us is wrong, God is not wrong. God is right. God is something else: he is our help and our strength. Where we cannot do things alone and of ourselves, *by the grace of God we can.* Yes we can, or else there is no God. . . . *And there is.*

Conclusion

Let's begin by pretending that we do have spiritual vision. . . . Let's imagine that we have the real, the true, the stout and living faith that God wants us to have. God can give us this faith if we ask him. Let's just imagine what a cleanup there would be in the language on jobsite if every man who claims to be a child of God, a believer in God, a Christian, would make a conscientious effort to *live his Christianity, especially in this matter of the language he uses.* Any group of mistaken notions such as, "It's always this way, it always will be this way, when a group of men get together," and, another, "Men who are really big and tough just naturally have to talk that way"—any such notions are so cockeyed and unscientific that we can't afford to spend time with them at the moment. They can be dealt with later and, I think, should be. If our Christians, mind you—and don't forget, *with God on our side we're an overwhelming majority*—if our Christians will begin now and *take a stand,* with kindness and quietness actually begin in God's way to correct this problem, we can see things different around here, whether they've ever been different in any place similar or not. That's where Christian vision, that's where Christian faith, come in.

Jesus said: "Every idle word that men shall speak, they shall give account thereof in the day of judgment." This Jesus who spoke these words, frightfully denouncing the Pharisees' sins, did more than speak words and pronounce judgments. He was the Great Physician, the healer; he forgave men their sins. We live in a different age, but our problem is the same as theirs. The woman with the painfully malfunctioning body touched the hem of his garment. She was healed. The leper said: "Lord, if thou wilt, thou canst make me clean." Jesus said, "I will"; and he was clean. . . .

Our problem, too, is uncleanness, and there is *no other solution.* Every one of us has to go to God exactly like that leper. We have to ask God, through the merits of Christ our Savior, for a clean heart.

If Christians will do that, what a different language we'll hear on jobsite! But more than that, what a new lease on life, a new love for God, and a new joy in living each man will gain!

The leper said: "Lord, if you will, you can make me clean."

You ask him. . . . I'll ask him. . . . When we do, do you know what he'll tell us?

"*I will.*"

(Except as otherwise noted reviews are by the Editor.)

Man's Vast Future

by A. Powell Davies

This small volume came into my hands only recently, although it was published last year. The date is not important. The book is the most succinct and penetrating statement of the nature of the present world crisis, its sources, and the means to its solution that I have found.

Essentially, this is an attempt, by an outstanding American clergyman, to define the meaning of democracy in terms of the struggle against communism in which it is engaged. It is the author's conviction that only a clear perception of the meaning of democracy, in its deepest and broadest sense, can enable us to comprehend the crucial contest before us and to win it—and the future—for ourselves and the world. Therefore, he explores democracy as a faith, as a way of life, and as a universal purpose.

The first section of the book, wherein Dr. Davies examines democracy as a faith, is interesting particularly for its brief survey of the historic forces out of which the basic principles of democracy have grown, its ascription of the rise of communism to the faltering of democracy in the nineteenth century, and its sharp contrast of democratic beliefs with Communist disbelief. Reading this section should give a new awareness to those who are inclined to deplore that we can fight only "against" while Communists fight "for" ideas.

The study of democracy as a way of life, in the book's second section, is masterly. It is an excellent answer to those who question the shortcomings of the practice of democracy in contrast to its principles. It paints a vivid picture of democracy as a flexible condition of society not bound by uniformity of forms or by "system." And it reveals the difficulties and dangers which make the democratic way of life so hard that to some the Communist appeal seems an attractive alternative, but only in appearances. The author shows that, in reality, communism is the great delusion, whereas the very difficulties of democracy are the surety of its promise for the future.

It is to this future that the third section of the book turns. Here Dr. Davies discusses democracy as a universal purpose. He sees that purpose as implicit in democracy from its beginnings. He sees the failure to accomplish that purpose as com-

munism's opportunity to rise in the nineteenth century and to thrust forward in our century. And he shows why the internationalism of democracy must match the internationalism of communism if democracy is to fulfill its destiny. Our stake in the contest—and the world's stake—is survival.

New York; Farrar, Straus and Young; 1951. 58 pp. $1.50.

Understanding Public Opinion

by CURTIS D. MACDOUGALL

(Reviewed by Chaplain James W. Carty, Jr.)

"By emphasizing virtuous conduct for its own sake, organized religion can combat evil autocratic forces which develop out of other phases of economic, social and political life."

This viewpoint is expressed by Dr. Curtis D. MacDougall, author and former reporter, editorial writer, and editor. As professor of journalism at the Medill School of Journalism of Northwestern University he ranks among the nation's foremost teachers of interpretative writing.

Religion is only one of the public opinion media which Dr. MacDougall considers. Among the others are leaders and heroes, language, arts, education, professional propagandists, and journalism.

Insight into the temper and needs of a people is provided by the kind of heroes and leaders they choose. Whereas strong-willed leaders usually are chosen during insecure periods, rock-ribbed preservers of custom and institutions are picked during more peaceful and prosperous periods.

As schools increasingly take over functions of child rearing, they begin to turn out conservatives. In comparing our students with those of other countries, the author finds Americans to be politically illiterate.

Professional propagandists cannot easily create new attitudes, according to MacDougall. However, they can manipulate existent attitudes and build conditions out of which desired ends will naturally result.

As an introduction to a consideration of "culture and public opinion," the author describes the general characteristics of American culture. Among them are democratic idealism, business civilization, aestheticism, moralistic viewpoint, "bigger and better" philosophy.

Beliefs about the past influence one's opinions about current affairs. Legends promote group solidarity and provide models for youth to imitate. Myths stabilize society. However, a dangerous, developing myth, MacDougall believes, says science can discover answers for every human perplexity.

Major obstacles to solution of problems are taboos and superstitions. Prejudices, which arise in insecure persons who will not realize the facts of a situation, hurt the nation economically and morally.

The book discusses such mental epidemics as fashions, fads, crazes,

mass hysteria, and rumors. It analyzes negative ways of destroying rumors by failing to mention them and positive ways of attacking them through the rumor clinic and other devices.

Dr. MacDougall also devotes a section to fundamental principles and definitions. In it he describes the nature of public opinion, man, society, and propaganda.

He defines public opinion as an interest group's expression on a controversial matter. He thinks credulous man is ignorant of most world happenings, and that public opinion on major issues is not based on information. How man acts and thinks, MacDougall says, is determined largely by such cultural aspects as customs, institutions, and ideologies.

A comprehensive work, *Understanding Public Opinion* provides considerable insight into the causes and nature of the subject. Religious leaders who desire to influence public opinion can use this book.

New York, The Macmillan Co., 1952. 698 pp. $5.00.

Communism and Christ

by Charles W. Lowry

(Reviewed by Robert J. Plumb)

Believing that Communism is not simply a political system but a new universal salvation religion, the author of this book would arouse America to a new understanding, appreciation, and practice of Christianity as the Truth which shall make men free. It is an ambitious undertaking to analyze our cultural crisis, to give the background and development of Communism, and to set forth the work and relevance of Jesus Christ.

Dr. Lowry believes that we are living in a new historical period which began in 1914 and in which the dominant motives are not reason and scientific knowledge, as in the past six hundred years, but religion, mysticism, and personal well-being. As signs and evidences of this conclusion he lists the following facts: we are experiencing a religious revival; we are far advanced in a sensate culture; we are seeking security; we recognize the reality of the demonic in our world; the pyschiatrists are our new priests; the Existentialist movement shows a reaffirmation of Man in his uniqueness; and "the final and conclusive proof that a new religious age has come is the rise, spread and threat of a new universal salvation religion—Communism."

The author describes the origin, rise, and development of Communism from Marx to Stalin. In his chapter "The Christian Revolution" he affirms the Christian gospel with a radiance and a beauty that are refreshing. He shows that "love alone is able to change and transform and re-create man." Jesus Christ in his teachings and life of perfect love recalls men to their true being. Pride is seen as a besetting American sin. The book concludes with a comparative summary of the two

great opposing faiths, "both of them religions of the West now in export to the East, reversing an ancient trend during many centuries—Communism and Christianity."

I find it difficult to do justice to this book in a brief review. The book itself is so compactly written that it seems like an abridgment and would be more coherent if twice as long and more carefully put together. It is not easy reading, but it is decidedly worth-while reading.

New York, Morehouse-Gorham Co., 1952. 173 pp. $2.50.

Christ in Poetry

by Thomas Curtis Clark and Hazel Davis Clark

This anthology of devotional poems has been compiled and edited by a man who is a poet and his wife who is a musician and artist. As poetry editor of the *Christian Century* for more than twenty-five years before his retirement a few years ago, Mr. Clark has been closely associated with the development of religious verse in this century. Several volumes of his own poetry have been published, and his numerous earlier anthologies are well known —especially *1000 Quotable Poems.*

Most of the poems which Mr. and Mrs. Clark present in *Christ in Poetry* have been written in this century, but some of them are by classic poets of earlier days. A few are by persons better known for achievement in other fields. All of them focus on the magnificent humanity of the friendly, loving man Christ Jesus. This keynote is struck in the lead poem by Richard Watson Gilder:

Behold Him now as He comes!
Not the Christ of our subtle creeds,
But the Light of our hearts and homes,
Our hopes, our fears, our needs,
The brother of want and blame,
The lover of women and men,
With a love that puts to shame
All passions of mortal ken.
. . . . . .

The reader's pleasure in the collection is the more because of the sectional arrangement the editors have chosen. As in that earlier book *Christ in the Poetry of Today,* by Martha Foote Crow, the sequence is largely chronological in terms of Christ's life, with other sections reaching into the meaningfulness of that life in terms of other lives yours and mine.

Mr. and Mrs. Clark have given us a book that is good to read and to keep in one's library.

New York, Association Press, 1952. 41 pp. $3.49.

THOUGHT-STARTERS

A Department Dedicated To "Priming the Pump"

By Dr. Paul Scherer

The Larger View

John 8:47: *"He that is of God heareth God's words."*

Everybody knows that sight, hearing, touch, taste, and smell are not always adequate interpreters of reality. Some movements are too quick for the eye to see, for instance; others are far too slow. Try to see a clock's hour hand move, or a magician's fingers. Sounds and flavors and odors escape us continually.

Yet I know people who want to subject all truth to the witness of their five senses, and they want us to accept their judgment as to what is in the world—and outside it!

What I see and hear, what I touch and taste and smell, is no more than the slightest fraction of the physical world in which I live. So I cannot accept the judgment of such people. Nor am I ready to take their testimony about the spiritual world—the world of God and the human soul!

In John 8:47 Jesus is suggesting that people need to possess a certain quality if they are ever going to hear God's words and see his work. You have got to be God's sort, or you'll find that what he says is beyond your range.

Deep Living

In the small crowd that milled all at once through the doors of a theater I overheard 175 pounds of virility say to his friend, "Well, it was too deep for me. Five minutes of that stuff, and I'm fed up!"

He just didn't want to think. He resented any attempt to dip him ever so slightly under the surface. Many of us do just that.

What we need in our thinking is *depth*—just some honest, earnest, frank dealing with the things of life, which are the things of God. We can't continue skimming over the top and come off triumphantly. We can't think carelessly and deal casually with profound realities and avoid paying the penalty in impotence and stark confusion.

I am sure that the secret of depth is learned best by the life that is truly religious—the kind of life that has learned of God's vast resources.

It is like the deep-sea sailor. "The

sailor who sticks close to the shore," writes another, "is often an excellent seaman. He knows his navigation, he has been tested by the storms of the ocean. We may hold him as our ideal until we encounter the man whose cruises have taken him far from the land. Days and nights spent on the great deep, with the infinite heavens above him, and the mysteries of the unplumbed waters beneath him have imparted to his bearing a quality which he who stays in the shallows does not acquire."

Depth in living is largely a matter of the company you keep. You cannot live long with Christ and come away shallow.

Fooling God

I have never been able to understand how we got the notion that we could take advantage of God, that he would go on letting us have our own way and make everything come out all right in the end. We could worship him or not, as we pleased; pray or not pray, it would not make any difference. That eternal steadiness in the middle of things does not present its bill for payment at the end of the month, so we don't spend much time worrying about it. But religion is not at all the kind of sentimental first-aid kit we've made of it.

We don't fool God. Going to church doesn't fool him; neither does the other more frequent ritual called staying home! Our occasional prayers don't fool him. Certainly not the kind of Christianity that is willing to be the tail of any kite you please. Nor the Christianity that knows all the words in the Bible but never learned to hang up any deeds to match them!

Pioneers

I don't care how impossible the world seems, or how frail you seem. And I don't care what your problem is. You can't match Paul for an evil world, and you can't match Luther for a difficult problem. You *can* match them with your faith.

Either one of them would have blazed out at you with violent anger if you had suggested that they were God's pets and had a peculiar measure of his grace. At the center of all their lives was the conviction that this gospel was for all men, that *whosoever* was written into the core of it. Our sufficiency is of God. And that same Christ who came to them is coming to you, with both hands wide open.

Is there such a thing for you and me as leaving our own strength and getting out on the high seas of God with the wind in our faces, like men and women with distant shores in their hearts? Are we ready to pioneer on the moral frontier of human life? Are we ready for any solitary expedition toward the Right and the things that are God's, with the spirit of this Man from Galilee moving out before us on the difficult quest?

N E W S B R I E F S

GENERAL

A resolution to establish a chapel in the United States Capitol has been introduced in Congress. The chapel, to be equipped with altars suitable for each of the major religious faiths, would be located just off the rotunda of the Capitol and would be for the exclusive use of members of Congress.

The healing of a schism lasting more than 160 years has been achieved with the reunion of the Evangelical Lutheran Church in the Kingdom of the Netherlands and

U.S. Army Photograph

Chaplain Earl J. Woodberry, assisted by Mr. Robert Pierce, of the Religious Press, conducts services among the Chinese Communist officers at a POW enclosure in Korea.

U.S. Marine Corps Photograph

Members of the Marines' First Service Battalion in Korea are shown with a truckload of clothing from the United States to be distributed among Korea's needy. Left to right: Master Sergeant Albert Wilson, First Lieutenant Joseph Lane, Chaplain S. I. Ray, and Staff Sergeant William Earle.

the Restored Evangelical Lutheran Church of Holland. The merged church will have a membership of some seventy thousand.

Topping the billion dollar mark for the second year in succession, contributions to forty-six United States Protestant and Orthodox communions reached a record $1,166,437,357.00.

The forty-six communions listed both in this year's report and in last year's show an increase of more than six per cent in their total contributions. The average churchgoer has upped his yearly giving from $30.51 to $32.33.

The Free Methodist church for the third consecutive year, ranks first in per-member giving for total contributions, according to a report by the Joint Department of Stewardship and Benevolence of the National Council. For the fourth year it ranks first in its per-capita giving for congregational expenses.

The first new USO club established outside the continental limits of the United States since V-J Day opened recently in Kodiak, Alaska.

It marks the beginning of an expansion policy to increase overseas USO services to members of the armed forces between now and the end of 1952.

ANNOUNCEMENTS

Fifty thousand CARE packages have been distributed to date in South Korea; and another fifty thousand CARE food and textile packages—all donated by the American public—are already stockpiled in South Korean ports, ready for immediate distribution among refugees and other needy, according to a report by Paul Comly French, director of CARE.

One chaplain serves every nine hundred men in the armed forces today, according to an announcement of Secretary of the Army Frank Pace, Jr.

Mr. Pace praised the work of naplains of all faiths in keeping iorale high among the fighting ien.

The Third World Conference In Faith and Order, organized by ie Faith and Order Commission of ie World Council of Churches, ill be held at Lund, Sweden, Au- ust 15-28. Two hundred and fifty elegates from churches of different aditions are expected to attend.

A School of Theology for Lay- ien, believed to be the first of its kind in American religious history, is in session at Wittenberg College in Springfield, Ohio.

Laymen who are leaders or potential leaders in church work are given theological and practical training designed to make them more effective churchmen and to prepare them for increased responsibility in congregational administration, stewardship, and evangelism.

The new program represents the first of several steps Wittenberg College expects to take in an effort to exert a stronger influence for Christian living in America.

.S. Army Photograph

Pfc Norman W. Gates of St. George, Utah, conducts singing at the Mormon nurch services for men of the 213th AFA Battalion, U.S. Eighth Army, in Korea.

PERSONALITIES

Dr. Stewart M. Robinson, chairman of The General Commission on Chaplains, plans a world tour visiting chaplains during the months of July and August. The tentative itinerary calls for departure from the United States in July. After visiting in the Orient, he will proceed from there to Europe through the Middle East.

Ivan M. Gould, formerly general secretary of the Pennsylvania State Council of Religious Education, has been appointed to the National Council's Commission on Christian Higher Education as an associate to Dr. Raymond McLain.

Dr. Gould was for some years director of youth work for the former International Council of Religious Education, and he was the first executive secretary of the Service Men's Christian League.

Jesse F. Steiner, professor emeritus and author, has been named to the staff of the new International Christian University in Japan as professor of sociology.

Dr. Steiner taught English in the North Japan College in Sendai under the Evangelical and Reformed Mission Board. His other teaching positions were in the field of sociology.

Daniel A. Poling, former editor of the *Christian Herald,* is editing a new magazine, *Lifetime Living.* The magazine is designed to help people plan a profitable and pleasurable old age.

"Such a journal is necessary," said Dr. Poling, "to make people realize that old age can be something to look forward to."

E. T. S. Walton, winner of the Nobel prize for physics, is a Methodist local preacher in Ireland and the son of a Methodist clergyman.

In preceding years Dr. Walton has received several scholarships

U.S. Army Photograph

Chaplain Ivan L. Bennett pins the Bronze Star on Dr. William E. Shaw, DAC, for his thirty years' service as religious instructor in Korea. He has recently been doing work in the POW camps.

nd awards for scientific research. le is currently a fellow of Trinity ollege, Dublin, and the Erasmus mith professor of natural and ex- erimental philosophy.

Laton E. Holmgren, minister Tokyo for Christ Methodist hurch, New York City, since 948, returned to the United States become a foreign secretary of the merican Bible Society.

As pastor of Tokyo Union hurch, Mr. Holmgren played an nportant part in rebuilding the mbed landmark, which is the oldest English-language Protestant church in the Orient. He was public relations secretary for the National Christian Council of Japan, and in 1950 edited the first Christian yearbook printed in Japan in ten years.

E. Stanley Jones, world-renowned missionary and evangelist, flew from New York to Oslo, Norway, to hold evangelistic services in the principal cities of Norway, Sweden, and Denmark. Later he flew from Oslo to India, where he held another series of services.

S. Navy Photograph

Stanton W. Salisbury, chief of chaplains, U.S. Navy, places a wreath in memory all deceased Navy chaplains at the grave of Captain John B. Frazier, first chief Navy chaplains, during a service conducted in the National Cemetery, Arlington, rginia. Fleet, Force, and District chaplains are in the background.

CHAPLAINS

Ivan L. Bennett is the new Army chief of chaplains, succeeding Chaplain Roy H. Parker, who retired May 31.

Chaplain Bennett served as chief chaplain of the Far East Command and chaplain of the United Nations army in Korea prior to this appointment.

James T. Wilson is now serving as Far East Command chaplain with Headquarters in Tokyo. He replaces **Chaplain Ivan L. Bennett.**

Chaplain Wilson went on duty with the Army in May 1936 and has served in Hawaii, Germany, the Mediterranean theater, and the United States. Prior to his new assignment, Chaplain Wilson was Third Army chaplain with Headquarters in Atlanta, Ga.

Edward W. Eanes is the newly appointed chief of the Military Personnel Division, Office of the Chief of Chaplains, Department of the Army.

Burr Mullican, possessor of twenty-four awards and decorations extending through two world wars and the Korean conflict, is the new post chaplain at Camp Irwin, California replacing **Everett Peterson,** who is on orders to FECOM.

Chaplain Mullican recently returned from Korea, where he had served for eighteen months and participated in five campaigns.

David E. Weaver, Leslie A Thompson, Stanley McKenzie Willis W. Wessman, and **Russel A. Ferry** have been awarded the Bronze Star Medal; **Beverly M Ward,** the Oak Leaf Cluster t Bronze Star; and **Leroy W. Raley** the Legion of Merit.

David M. Reardon, U.S. Army is a recipient of the Alexand Goode Memorial Award, made yea ly in commemoration of the fou heroic chaplains of the Jewish Catholic, and Protestant faiths wh went down with the U.S.S. "Dorchester" after giving their life bel to others.

U.S. Air Force Photograph

Recipients of decorations at Clark Force Base recently are Roy M. Te and Henry Bartlett. Chaplain Terry awarded an Oak Leaf Cluster to Commendation Ribbon and Chapl Bartlett was decorated with the C mendation Ribbon.

MY TREASURE

The sun climbs down Korean hills,
Another day to measure.
Watching the golden glory fade,
I add it to my treasure.

For though today has drawn from me
Its toll of strength and labor,
Benefits exceed by far
My service to a neighbor.

How can I weigh—in what great scales—
The simple joys of beauty,
Or in the challenges of life
Assay the worth of duty?

The costly courage acted out,
The human kindness spoken—
These glowing gems that strew my way
Are life's most precious token.

So, as the sun drops quickly down,
Turning sky-gold to azure,
I count the blessings of the day
And add them to my treasure.

—Henry C. Bristow